

Modesty and Faithfulness

In Opposition to

Envy and RASHNESS.

Proverb. 22. 15.

Foolishness is bound up in the Heart of a Child, but the Rod of Correction shall drive it out.

Mr. John Child.

THis is to let you know that I met with a Childish wandering Pamphlet full of Pernitious matter, the Person who is the Author hath not put his Name unto it, but I am Informed he had more mind to have J. J. then J. C. put unto it: I am perswaded you have been formerly much acquainted with him, therefore call to mind things, and Persons, and do not forget your SELF; and there is great Reason to conclude that if the Author of it had been 25 years ago told that he should put forth such a Pamphlet he would have been ready to say as *Hazael* did, *2 Kings 8. 13. Is thy Servant a dog that he should do this thing.* The title in short is a second Argument for Non-Conformists to take the Sacrament of the Church of England, but indeed I cannot find any thing of Argument in that Pamphlet, for the matter proposed, and believe that the most wise sober and substantial men of the Church of England will hardly think such to be right members of the said Church, who shall be brought to conform by no better Arguments or Considerations then is contained in the aforesaid Pamphlet, and though the Author hath not put his name unto it, he may be easily known by his Communication in it, and truly I think I may say without wronging the Author, that the matter contained in the said Pamphlet doth discover him to be such a man, as Christ speaks of, in *Mat. 12. 43. 44, 45. viz. A man out of whom went an unclean Spirit, who wandred about and found no rest,* and in Process of time Returned to his house, and found it empty, swept and Garnished, and took with him seven other Spirits more wicked then himself, and they dwelt there, and so the last state of that man is worse then the first, and truly Sir upon a further consideration of the aforesaid Pamphlet, I find cause to conclude the Author, to be such a man as Wise Solomon speaketh of, *Proverbs. 26. 25, 26, When he speaketh fair, believe him not: for there are seven Abominations in his heart, Whose hatred is covered by deceit, his Wickedness shall be shewed before the whole Congregation.* Sir, I know you have been concerned in the Consideration of Numbers as Expressed in the Holy Scriptures, I pray Sir, set your thoughts at Work about these before mentioned Numbers, viz. Seven Abominations in a mans heart spoken by wise Solomon, and seven Wicked Spi-

rits spoken by Christ who is greater then *Solomon*, and let this matter be so Considered and Improved by you as may be for your Edification, but it may be you will inquire what should be the Reason of applying the forementioned Scriptures to the Author of the aforesaid Pamphlet, unto which I answer, First it doth arise from that Account I have of the Person who though he hath not put his Name to his Pamphlet, yet there be some In the World who know me, and do also very well know him, and the Account of him is as followeth.

First, That he hath been a Professor of Christianity in the way of Separation from the Church of *England*, about thirty years.—2dly, That he was baptized upon Profession of Faith and Repentance, and so joined in Fellowship with a People called Baptists, himself judging Infant sprinkling to be mans invention, and not Christs Institution. 3dly. He did so grow in understanding of the Holy Scriptures that in a little time he was a man of Name, and Fame, considered as a Preacher in *Bedfordshire*, *Buckinghamshire*, and *Hartfordshire*. 4thly. He hath appeared in Print highly Vindicating the aforesaid Profession, and practice and has been ready to undertake publick Disputations, against any that Opposed what he Professed. 5thly In Process of time from being very poor, he began to grow wealthy and then he decayed in his Christianity, and made some change of his former Principles though still in the way of Separation. —6thly. He removed from the Country to the City, and joined himself with a very worthy Congregation of faithful Christians, where the pure Word of God was preached, and the Ordinances of God were duely Administred; who also were a numerous Wealthy and Bountiful People, but it seems that they did not find any Extraordinary need of this new Members Assistance, so as to employ him and settle him in the Work of the Ministry, though their Pastor was newly dead, however there was another smaller Church of good Christians that had more need of help, and as they did partake of his Spirituals he did partake of their Temporals; sufficient for that pains that he took amongst them, but they did not see cause to continue him as their constant publick Preacher, and so they parted; but this was not done by that Congregation to save their Money as being a covetous People, for they do now allow a Maintenance to a deserving man, who is well known to be an able preacher and a great Schollar.—7thly. Thus things not suiting with the mans temper, or rather his Distemper, he soon became a Wandering Star, sometimes two Meetings, and sometimes to Church, and now a time of suffering is come upon the poor Protestant Dissenters this poor man is all for Conformity knowing very well that the Profession of Religion is much cheaper in the Church of *England* over what it is like to be among the Persecuted Dissenters, O Excellent and Stupendious Policy.

Secondly. I now come to shew that the words of Christ concerning the seven Wicked Spirits, and the Words of *Solomon* concerning the seven Abominations in a mans heart, may be fitly applyed to the Author of the aforesaid Pamphlet, by considering the bad matter contained therein, from the title page to the Finis of the said Pamphlet which is stuffed full of abominable things, viz. First of Nonsense. 2dly. Of Falsity, 3dly. Of Absurdity: 4thly. Of Envy. Fifthly. Of Railery. Sixthly. Of Forgery. Seventhly. Of Hypocrisie, demonstrated as followeth.

First, Non-sense sheweth it self to the World with a brazen Face in the very title of the said Pamphlet calling or stiling it a second Argument, when as the first is not Extant; being not yet in Print, truly Sir if the Author hath thus counted his Children. viz. hath called and Recorded his first born, the second child I think I may say to him O Excelling and Stupendious folly, what has the man a mind to turn child indeed? or is he studying how to change the common account

count of *England* by making a new book of *Arithmetick*; surely if he can reckon no better the Bishop of *Ely* will not be his *Imprimatur*. Secondly. Great Fal-
 city is in the said Pamphlet for in the Title Page are these Words, *The Root and
 Foundation of the Popish Plot further discovered*. I must confess this was a cunning
 way to make the book sell, especially considering that the Popish Plot is al-
 most lost, and people in general are very desirous to have some new and further
 demonstration of it, but behold a base cheat put upon those that buy the book,
 for there is no mention of the Popish Plot, it is not so much as named in all the
 pages, neither the *Root nor the Branches*, upon first sight of the Title, there
 is cause given to conclude that a new Evidence was risen up for the good of the
 King and Kingdom who could out-do all the former Evidences about the Popish
 Plot in discovering the very root of it: O Excellent and Stupendious sham, and
 now I will enter upon the Consideration of the Pamphlet it self, & in the beginning
 I find the Author declaring himself like a *Prince* or some great *Prelate*, Page. 1.
 It hath been our endeavour to correct some of the extravagant strains found in
 many well meaning Dissenters, viz. by good Arguments and Examples, toge-
 ther with a sight of their folly in being debar'd of the Civil Rights, and the
 close Concurrence of Penal Prosecution, they have been at last prevailed upon
 to come to Church, now what these good Arguments were, and whether the
 second was before the first, and what these Examples were, they are not visible
 to me, but the enjoyment of Civil Rights with the close Concurrence of Penal
 Prosecutions I do now well understand, and do believe that the Church of *En-
 gland* will rather count such a person a Bastard than a true Child, who shall
 conform upon such base considerations, as to comply with the matters of Christiani-
 nity upon the account of outward safety, and in page the second, the Author go-
 eth on and saith, that it hath been the work of our Adversaries for a long time
 to put the Protestant Clergy upon Persecuting, thereby to justify their old ac-
 customed Cruelty, and in this page saith these Adversaries, do influence and per-
 swade the poor simple Dissenters that Persecution is an infallible mark of an
 Antichristian Church, now who these Adversaries be that is not plainly said,
 however this Author doth venture to give them a mystical name, viz. the Sons
 of *Leviathan*, and truly I cannot at all think, he meaneth the people of *Morocco*,
 but there is good ground to conclude he meaneth the Papists, and if so, I believe
 the Church, especially the Protestant Clergy of *England*, will not think that he hath
 done them any kindness to declare them to be influenced by the Papists to Per-
 secute their Fellow Protestants, and so are but the Popes Drudges and it is base-
 ly insinuated as if there were a Confederacy between the Papists and the Pro-
 testant Clergy, which I do not at all believe, and it is also as basely insinuated that
 the Protestant Dissenters are influenced by the Papists to maintain their Noncon-
 formity, whereas it is well known that the Protestant Dissenters in general are
 wholly strangers to that Party, and Detesters of their Principles and Practices:
 and in page the fourth, the aforesaid Author presumeth to declare all things ne-
 cessary to Salvation, of which he could never yet learn more than these four,
 viz. page the third, First the learning of a good Catechism to aid and conduct
 their faith, 2dly, a good and well composed Form of Prayer to discharge their
 devotion, 3dly, To hear learned and good men Preach to revive and quicken
 them to duty, 4thly, To square and Regulate their Lives by Moral Precepts or
 the Law of nature; the which whosoever shall humbly and carefully observe con-
 stantly and Conscientiously perform, then this bold undertaker doth declare as
 followeth, we will assure them Salvation, and undertake to answer to God for
 them and be content to stand chargeable with their Blood if they miscarry—
 Unto which particulars I reply as followeth. First,

First, A man may learn a good Catechism so as to understand all the Questions and Answers therein, and may have the right notion of all those truths in his head, and yet be without the real possession of them in his heart. 2dly, A man may have a well composed Form of Prayer to discharge his devotion, and yet be without the Spirit of Prayer. 3dly, A man may hear Learned and good men Preach to revive and quicken them to Duty, and yet be without the Word of God in the power and demonstration of the Holy Ghost. 4thly, A man may square and regulate his life by Moral (Precepts or the Law of Nature) humbly Carefully Constantly and Conscientiously, and yet be without Spiritual Regeneration, and Christ saith, *without Regeneration there is no Salvation, John 3. 3, 5.* And now for the said Author so boldly to assure men of their Salvation, and undertake to answer to God for them, & be content to stand chargeable with their Blood, if they miscarry (upon those four things before proposed,) I am at a loss what to conclude concerning the man, only this I will venture to say he bids fair for the Care and Cure of Souls.

Thirdly, Absurdity is Contained in the said Pamphlet, for he pretendeth to frame Arguments, and draw Conclusions from them to ingage persons who are Dissenters to come to the Sacrament in the Church of England, but instead of making sound and weighty Arguments, that may convince mens judgments, they are but very pittiful Images of Arguments, not of Gold, or Silver, or Wood as made by an Artis, but more like Images of Clay made by a Child, that bedaubes and fouls his Fingers in so doing. Which briefly take as followeth.

First, To Communicate in the Supper is either a Civil or a Spiritual thing, if Civil as such it may be done. 2dly, It is Commanded by the Laws of our Country. 3dly, 'Tis no natural Injury to our Neighbours, therefore can be no real hurt or prejudice to his own Soul. This is a cunning and base insinuation of a Corrupt Notion to Represent the Holy Communion as a Civil action, if this once take upon mens minds being willing to save themselves from Sufferings by Penal Laws, farewell to the right performance of Holy Ordinances. From these Cernal Reasonings, First, if I go to the Sacraments, I shall not be so obnoxious among my Neighbours. 2dly, There is very good Neighbourly Society in Eating and Drinking. 3dly, The Laws of my Country doth require it. 4thly, If I do it but seldom I shall escape Sufferings. 5thly, I shall hereby be qualified to maintain my Civil Rights and Priviledges and thus the Ordinance of God, the Word of God, and the Law of the Land is most abominably abused, for the Law of the Realm doth Require, them that come to the Sacrament, to come to it not as to a Civil Action, but as to Gods Holy Ordinance humbly and devoutly, and the Minister is to lay before the people the danger and indignation which God hath threatned to them which shall presume to receive the same unworthily, see the Statute Anno primo Edward the sixth Chap. the first.

Then the Author goeth on thus page the fourth. If it be spiritual goodness it cannot be dangerous and unsafe, because we have the Word of God that presses to whatsoever is good, if it be spiritual wickedness then it lies either in the matter made use of, or in the manner of Administration in the excess and defect of the matter or in the designs of the thing, but wickedness lyeth in none of these, therefore is not spiritual wickedness. 2dly, If it be spiritual wickedness, then the highest Acts or Instances of the Church of Englands goodness is positive wickedness, if so what became of all those that have dyed in this Communion. 3dly, That part of this Kingdom that bears the denomination of the Church of England is either the Church of God, or it is the Synagogue of the Devil, if it be the Church of God it cannot be unsafe and hazardous to Communi-

municate with it in the Sacrament of the Lords Supper—4thly, He that shall Communicate with the good Members of the Church of England shall certainly Communicate with as good men as any under the Copes of Heaven referring to the *Clergy* for Excellency of natural Parts, profoundness of Learning, Evenness of Temper, Generosity of Principles, most admiral *Sermons* Holiness of life largeness of Charity we challenge the whole Earth to over match them—*Unto which particulars I do humbly and modestly Reply as followeth.*—First that the Sacrament considered as Gods Holy Ordinance is a spiritual goodness where ever it is Administred according to Gods Word, and yet it may be unsafe and dangerous for many particular persons to partake of it—First if they themselves be not fit for it and their own Consciences condemn them as unfit persons, then it is unsafe and dangerous, and if they come to it they cannot enjoy the comfort of it, and the Word of God as also the Law of the Realm will condemn them that come to it unworthily.—2dly. If others as fellow Communicants are not fit for it, being known to be Persons of unholy hearts and profane lives, then it is unsafe and dangerous for the Godly to partake with the Ungodly, for Gods Church ought to be a pure Lump in point of their Membership, *1 Cor. 5. 6, 7, 13.* Gods good Ordinances must be attended upon and Performed, by a People of good hearts, and good lives; or else both the Persons and the performances may be Rejected of God, O lay it to heart *Isaiah. 1. 11. To what purpose is the Multitude of your Sacrifices unto me saith the Lord.* *Verf. 12. When you come to appear before me who hath Required this at your hand.* *Verf. 13. Bring no more vain Oblations, In case is an Abomination unto me,* *Verf. 14. Your New Moons and your appointed Feast my Soul hateth, they are a trouble unto me, I am weary to bear them,* *Verse. 15. When you make many Prayers I will not hear you,* *Verf. 16. Wash you, and make you Clean, put away the Evil of your doings from before mine Eyes, cease to do Evil,* *Verf. 17. Learn to do well seek Judgment, Relieve the Oppressed judge the Fatherless, plead for the Widow, and all this was spoken to Israel, Considered as Gods National Church,*—Secondly, The Author of the said Pamphlet, In the next place taketh pains to prove that the Sacrament is not Spiritual Wickedness, and therefore it may be submitted to, and received by the Dissenters, truly this pains may well be called the labour in vain, because the Preachers of the Dissenters and the Dissenters in general, do acknowledge that the Sacrament as it is administred in the Church of England is right in Respect of those particulars by which he demonstrateth that it is not Spiritual Wickedness.—First, they acknowledge, it is Right in the Matter. *viz.* Bread and Wine. Secondly, in the manner of Administration, *viz.* with solemn Prayers and Thanksgiving. 3dly. In the design, *viz.* a thankful Remembrance of the blessed Sacrifice of a dear Redeemer, and notwithstanding all this, it may be unsafe and dangerous for the Dissenters to come to it at such times in such places & with such Administrators & Communicants as their tender Conscience is not satisfied with, let that Word be well considered, *Romans 14. 23. And he that doubteth is damned: If he eat because he eateth not of Faith for whatsoever is not of Faith, Is Sin.* From whence I thus reason if inferior eating and drinking be so dangerous when persons are not satisfied in their Conscience about it, O how much more dangerous is Superior Eating and drinking, *viz.* such as the Sacrament is when it is done doubting and not in Faith, however such of the Church of England, as are Conscientiously satisfied. First, In the Ordinance it self. Secondly, In their own selves. Thirdly, In the fitness of their fellow Communicants after all due Examination, I do assure you I will not condemn them in Religious practice, now have any uncharitable thoughts of any Godly Persons that have dyed in this Communion, and I do believe this is the Sentiments of the Dissenters in general.—Thirdly, the Author further saith, That part of this Kingdom that beareth the denomination of the Church of En-

land is either the church of God or the Synagogue of the Devil; if the Church of God, it cannot be hazardous, and unsafe to communicate with it in the sacrament of the Lords Supper.

A few Queries upon this, First, What hath the man a mind to deuide the church of England, and reduce it to a small part of the Kingdom, and not tell which that is, and is it not well known that the whole Kingdom is the church according to Law, except such as were never baprized, or such as are Excommunicated, which are very few, compared to this great Kingdom.

Query. 2. What strange Monstrous Fish: viz. *Aleuiathan* did swim in the mans brains, to conclude, that if the Church of England, were not the church of God it must needs be the Synagogue of the Devil, but I perceive he had the wit or else by excedent he hath forborn to say, between these is, no medium, the 3. Query or did the man think by so expressing himself, he should scare all men from answering his Pamphlet for fear of danger. Query. 4. Or did this man cunningly or basely lay a Trap, and a snare, thinking to provoke some person to speak unreverently of the Church and of the Sacrament, and as a cunning Watcher who knew where he had laid the Snare steal out, and catch the Prey, but I would have the Author of that Pamphlet to know that long ago, I have read in a good Old Book call'd the Holy Bible, these following Words, *Jer. 5, 26. For among my People are found Wicked men, they lay wait as he that setteth Snares they catch men,* and so being fore-warn'd I thank God I am fore-arm'd, and so will return to answer the Pamphlet, in his asserting that the Church of England is either the Church of God or else it is the Synagogue of the Devil, which I think to be a very sad desperate and Uncharitable conclusion, and therefore let it be seriously considered What is the church of God in the sence of the new Testament.

1. I find it to be a company of persons whether few or many, who are converted to God by the Word and Spirit of God, of this we have plentiful proof, in the Scriptures, those that were converted as being turned from darknes to light, from the Power of Satan to God, and so of Sinners made Saints, by the Ministry of the Gospel, were called the Churches of God and of Christ, in *Jerusalem*, in *Samaritah*, in *Antioch*, in *Corinth*, and many other places. Secondly, I find the Church of God to be such as were baptized in Water, for Water Baptism was always previous to Church communion, at the Lords Table, thus it was in the primitive Church, *Act. 2* 41. 42. After conversion then followed Water Baptism, and so Church communion. Thirdly, I find that besides conversion and Water Baptism, there must be a Congregating together by a loving Agreement, and free consent of the mind of each party, from a Principle of Love to God, and love to each other, without any force or Compulsion, for Christ hath not made any penal Laws, such as fines or Imprisonment to bring persons to his Church and Ordinances, and let this be considered, that conformity to Gods own Worship, by compulsion is not right *Christian Religion*, because the conformity is to man and not to God. 4thly, When thus congregated together holiness of conversation must be maintained by every particular person, or else they will be unfit for Church Communion, thus have I humbly offered my Opinion and Apprehension as a description of a true Church God in the World, which in the sum and substance of it neither the Dissenters nor the Church of England, will disown, & yet it may be that both the Church of England & some congregations of Protestant Dissenters, may not give their Assent and consent to every particular as before expressed concerning the true church of God as a true description of it, however this matter considered amongst the Dissenters as differing one from another, or considered in the Church of England, as differing from the Dissenters, it looks to much like the Devil, to conclude of, or call each other the Synagogue of the Devil, for whether one or other or whether any of them at all, have all the Essentials of a true church, according to the primitive constitution

constitution yet so far as any of them in their particular persons, and in their publick Assemblies do maintain godliness among themselves, and promote it amongst others, they ought to conclude and deem each other as christian Assemblies, and not Synagogues of the Devil. Fourthly, the aforesaid author goeth on further and saith, in his childish way of arguing, he that shall communicate with the good members of the church of *England*, shall certainly communicate with as good men as any is under the copes of Heaven, for if we refer to the clergy, then for Excellency of Natural parts, Profoundness of Learning, evenness of temper, generosity of Principles, most admirable Sermons and Doctrines, holiness of life and largeness of charity, we challenge the whole Earth to overmatch them, now from the foregoing matter, consider these following things. First, he speaketh of communion with the good Members of the church of *England*, and as good as any under the copes of Heaven, which words doth intimate that the rest are bad Members, and it may be as bad men as any under the copes of Heaven.

2dly, Consider who these good Members and super excellent men of the Church of *England* are.—First negatively, not the brave Protestant Nobility.—2dly, Not the Gentry.—3dly, Not the good Church-men of the City.—4thly, Not the good Church-men of the Country, but he fixeth upon the Clergy.

3dly Consider the Author of the aforesaid Pamphlet, would fain have all persons to whom his Pamphlet may come believe or suppose that he is well acquainted with all the Clergy in the Church of *England*, and is thereby able to be an Evidence of their excelling goodness which seems to be a cunning introduction to some Ecclesiastical Function.—4thly, Consider that the aforesaid Author has been a greater Traveller then he mentioneth in page 10. viz. to the utmost Mountains, for in this page 7. he speaketh of the Dominions of the whole Earth under the Copes of Heaven, and doth challenge the whole Earth to overmatch the English Clergy, what would the man have those that read his Pamphlet believe that he has travelled with him that spake boldly to God in Job. i. verse 7. *Going to and fro in the earth, and walking up and down in it.* As if he were Observer of the Universe, I will not say to be a guide but to give a transcendent Character of the English Clergy, but truly I think it best to appeal to all the Parishes in *England* to give a character of their particular Clergy-men, they being best acquainted with their Natural Parts, their Temper, Principles, Sermons, Charity and Conversation, and let them judge whether they be so good as none better can be expected till *Elias* cometh with extraordinary Revelation to restore all things, however I do believe in my conscience that some of the Clergy of the Church of *England* are Holy, Humble and charitable men, and that take delight in Gods Blessing, their Labours in mens Conversion and hate Persecution of any of the Kings Subjects by Penal Prosecution, they well knowing that forced *Conformity* is not like to the Lasting, pray consider well the *Conformist* Plea for the Nonconformist, and I do not question but believe that worthy Gentleman hath some brethren like himself, Sons of the Church of *England* 5thly, The Author still goeth on and reasoneth page 8. if it be dangerous and unsafe to Communicate with the Church of *England*, it is because she is no Church at all, or at best but an Antichristian Church, unto which I Reply.

First, There is no necessity to conclude the one or other concerning the Church of *England*, what has the man a mind to wheedle some unwary persons into danger, and set the Dissenters and the Church of *England* at a greater variance than they are, by drawing and defending some dangerous conclusion concerning the Church, 2dly, Surely the man hath forgot or hath not well considered the good old Proverb, all is not gold that glisters, suppose upon sight of a piece of Mettle a man should affirm, if it be not pure gold it must at best be brass, another man of better understanding in the Mettle may affirm it is neither pure gold nor brass, and upon bringing it to the touchstone may find it to be a mixt Mettle.—3dly,

If it should be granted that the Church of *England* were as true and good a Church as the Church at *Corinths*, yet it may be as unsafe and dangerous to partake of the Communion in the one Church as it was in the other, *viz.* persons may in Communicating, Eat and Drink their Damnation, *1 Cor.* 11: 27, 28. And now from the whole of what the Pamphleteer hath said in his arguings and conclusions concerning *Conformity*, it may be properly said unto him, O Stupendious Obsurdity! For all that he hath said may be argued over again to perswade and prove that the Members of the Church of *England* ought to take the Sacrament amongst the Dissenters, and then let it be considered what service this man hath done the Church of *England*. I will only except one thing, *viz.* The want of a Penal Law to force persons to it, briefly thus.

First the Sacrament considered as a Civil thing as such it may be done, because no where forbidden by God, neither is it any natural injury to a mans neighbour, page 4.—2dly, If it be spiritual goodnes, it cannot be unsafe and dangerous, because we have the Word of God, that presses to whatsoever is good, page the fourth, 3dly, because it is not spiritual wickedness, first in the matter of it page the fifth, *viz.* Bread and Wine that being innocent and harmless and fitly agreeing to Divine Institution, 2dly, Not in the manner, because it is solemnly performed with Holy Prayers and Thanksgivings with no small degree of seriousness and gravity, 3dly, Not in excess or defect, because none are allowed rudely to take it themselves to eat unto gluttony, or drink unto drunkenness, 4thly, Not in the design of it, because all that is proposed in it, is a due preparation for it, and a Thankful Remembrance of the Blessed Sacrifice of a Dear Redeemer, and therefore if no evil in all these, we challenge the whole world to shew any formal or positive wickedness as the Sacrament is amongst the Dissenters: Fourthly, Surely if the highest Acts of goodnes amongst the best Dissenters be down-right spiritual wickedness, *viz.* Preparing persons for a Right Receiving the indeavouring to strengthen mens faith thereby, and to increase and continue brotherly love, then the best Dissenters must be all wicked men, which if I mistake not such a Dogmatical Conclusion is the highest violation of Christian Charity under Heaven, page 6.—Fifthly, The Dissenters are either the Church of God, or either the Synagogue of the Devil, If the Church of God, it cannot be unsafe to Communicate with them in the Sacrament of the Lords Supper, because it is a Holy Rite truly Appropriated to the Church of God, but if they be indeed the Synagogue of the Devil, let it demonstratively appear page six, and we will resolve by Gods grace assisting us, to be Hanged upon Gibbets or to be Burned at a Stake to suffer the worst of deaths and dangers, rather than to incorporate our selves into such a Diabolical Corporation:—6thly, He that shall Communicate with the good men of the Churches of Dissenters shall certainly Communicate with as good men as any are, I will not presume to say under the Copes of Heaven, but in the Church of *England*; If we Refer to those good men of the Ministry, then for excelling of Natural Parts, profoundness of Learning Evenness of Temper, Generosity of Principles, most admirable Sermons and Doctrines, Holiness of Life and largeness of Charity besides what Commendation be given of the *Dissenters* in general, for a proof and demonstration of these last particulars, I do humbly and solemnly appeal to all such sober & wise persons that frequent the *Dissenters* Assemblies, and are not yet joyned in Fellowship with any of them, 2dly, I appeal to the wise sober and judicious Sons of the Church of *England*, to the Learned as well as unto the Unlearned, who have any intimacy or good acquaintance with them, 3dly, I refer to those Books formerly and lately Printed by the Leaders and Ministers of the Dissenters, considered under the names of Independents, Presbyterians and Baptists,—I know it will be objected, that many of the Nonconformist Preachers are not learned men
unto

unto which I answer first; That many of the Ministers of the Church of *England*, tho' they have been long at the best Schools, yet they are not over Learned, and so it may be truly said of some of the Dissenters. — 2dly, That the Excellency of Religion, & the understanding of Divine Mysteries, doth not depend upon Humane Learning. 3dly, They have passed the orderly approbation of Christian Congregations, and the approbation of their Ministers and are such as have in a good measure learned the Holy Scriptures, which is able to make them wise unto salvation, both for themselves, and how to instruct others. 7thly, If it be dangerous and unsafe to Communicate with the Dissenters, it must be because they are no Churches at all, or at best but Antichristian Churches; but Antichristian they cannot be, because they have Renounced the power and headship of Antichrist, and in their constant Doctrine & Practice keep up & defend a separation from, & detestation of him. Thus have I humbly returned the Pamphleteer's Arguments such as they be, upon his own head, but chiefly desire they may reach his heart, that so upon a better consideration of them, he may learn better things from them, for the present and future good of his poor soul.

Fifthly, Envy, poysonous Envy, is demonstrated at a high rate in the said Pamphlet against the poor Dissenters, rendring of them as high enemies to God, & abominable abusers of God, as shall be considered in the following particulars, page 9. in that he saith that the greatest number of the Dissenters do hold principles dangerously heretical, and most abominable abusing of the most Holy and Blessed God, such as indeed do no less in their direct Consequences than Un- god him, by making of him the greatest Author of mischief in the world and the Transactor of such profound folly as was never yet found in any weak and silly mortal under Heaven, and all this by those idle dreams in & about his peremptory and eternal Decrees. — 2dly, Page 10 the Pamphleteer doth further foam out his envy against the Dissenters, in a way of nonferical admiration, saying, O Excellent and Stupendious Folly! Neither is this all, but indeed the least part of what they impute to the best of beings, viz. The Angels falling from Heaven by Transgression to be Devils, Cain killing of Abel, Simeon and Levi Murdering the men of *Sechem*, Davids Committing of Adultery, and murdering of *Uriah*, Judas Betraying Christ the Jew by wicked hands to slay him, Solomon to have a thousand Whores, all the Roman Emperors and Popes to make bloody shambles of the Christian World, that when they are drunk, lye, swear, blaspheme, challenge God to damn them, when they Rob, Steal, shed blood, are sent to *Newgate* and *Tyburn* for Fellons, poor miserable Wretches, they could no ways help it, and yet that they should be Hanged here, and damned hereafter, for doing it, although by the same God forbidden and commanded to the contrary with the greatest threats and seriousness; and he concludeth all these words and things thus—If there can be such a profound Dissembler, such a deceitful Worker, such an horrible Contriver, such an Evil Ordainer and mischeivous Author, that is not a great and mighty Devil, I will confess myself mistaken. — Unto which I Reply humbly and modestly thus.

1. What had this Envious Wretch a mind to expose the Dissenters to the rage and fury of those that neither fear the Laws of God, nor the good Laws of the Realm, that are for the restraining and punishing of men for gross wickedness? now this horrible abusing of the most high God, as he calleth it, is charged upon all those Dissenters, that hold the Doctrine of Gods particular Election of some of mankind to eternal salvation. — 2dly, What kindness hath this Pamphleteer shewed to, or what service hath he done for the Church of *England*, by his former desperate discourse? for as much as it is well known that the Doctrine of particular Election, is the Principle and Doctrine of the Church of *England*, and has been highly maintained by the most famous Ministers a-

gainst those of a contrary mind, viz. such as are called *Arminians*; and though some of the Ministers of the Church of England, and some of the Dissenters, do oppose the aforesaid Doctrine, yet as they are men of good humanity they have more manners, and as they are men of Christianity they have more grace, then to use such blasphemous expressions, and to draw such diabolical Conclusions concerning the Professors of such Election, and the Electing Gracious God. But no marvel that he whose Principle is, that men may fall from true and saving grace, should himself fall from seeming grace.—2dly, And now I will humbly offer my opinion and faith concerning Election.—First I do believe that God from all Eternity, or before the World begun, hath Elected some of the Children of men unto Eternal Salvation, and in due time hath and doth and will bless them with saving Conversion in order thereunto, Eph. 1. 4. *According as he hath Chosen us in him before the Foundation of the World, that we should be holy and without blame before him in love, 2 Thes. 2. 13. But we are bound to give thanks to God always for you Brethren, because God hath from the beginning Chosen you to Salvation, through Sanctification of the Spirit and belief of the Truth.*—2dly, I believe that God in his gracious Decree of this Election hath fixed upon every one of the particular persons that should afterwards be eternally saved, Psalm 139. vers. 16. *Thine eyes did see my Substance yet being imperfect, and in thy Book all my Members were written, which in continuance were fashioned, when as yet there was none of them;* which Scripture must be understood of the Members of Davids natural Body, or of Christs Mystical Body; if of Davids natural Body, then we may surely say, God hath not a less regard to, and care of Christs mystical Body, but doth certainly know all the Members thereof, and hath them down in his Book, whilst as yet they are not visible in the world, 2 Tim. 2. 19. *Nevertheless the Foundation of God standeth sure, having this Seal, the Lord knoweth them that are his;* Now God doth not only know them that are his when Converted, but before Conversion. Consider those words, John 10. 14. *I am the good Shepherd, and know my Sheep, and am known of mine.* Verse 16. *Other Sheep I have which are not of this Fold, them also I must bring, and they shall hear my voice, and there shall be one Fold and one Shepherd.* Verse 26. *But ye believe not because ye are not of my Sheep, as I said unto you.* Verse 27. *My Sheep hear my voice, and I know them and they follow me:* Conversion and Salvation of particular persons were both in God together, as the act of his infinite mercy and rich grace, before the world began.

Consider that Word well, 2 Tim. 1. 9. *Who hath saved us and called us with an Holy Calling, not according to our Works, but according to his own purpose and grace, which was given us in Christ, before the World began.* And consider also that Word, in Rom. 9. 11. *Even so at this present time also there is a remnant according to the Election of Grace* and vers. 11. *The Election hath obtained it, and the rest were blinded.*—Fourthly, I believe that as saving Grace here, and Eternal Glory hereafter unto all them that are saved, is Gods undeserved mercy; Even so also those that are suffered to go on in their Sins here, and shall be damned for their Sins hereafter, is unto them but Gods deserved Justice.—Fifthly, I believe that God hath not laid any Necessity upon men to be Wicked, for God doth not force any man to sin; but man being created upright, abode not in that State, but sought out many Inventions, as in Eccl. 7. 29. *The whole Lump of Mankind is involved in a sinful State, and so is become unable of himself to do any thing that may save himself; for the very Saints of God are not saved by works of Righteousness which they have wrought; see Tit. 2. 5. Not by Works of Righteousness which we have wrought, but according to his Mercy he hath saved us, by the Washing of Regeneration, and Renewing of the Holy Ghost.*—Sixthly, I do however believe that though upon any man can make himself so good as to be saved by it, yet most men may be abundantly better then they are, by improving the

Light of Nature, and those Natural parts they have, wherein some excel others, together with an improvement of the common Mercies and Blessings of God, and more especially by attending upon the means of grace, and may hereby escape those black and bloody Crimes, that the Pamphleteer doth most basely innumerate, and may also be in a hopeful way of Conversation, and so of Salvation, like the poor man that lay at the pool of *Bethesda*, *John. 5. 3. 5.* Who though he was not able of himself to go in the Pool, he lay in the way of a cure; but if men will follow Wickedness with greediness, they are in the ready way of Damnation, without any ground of hope for Salvation.—Seventhly, I believe that Salvation of Sinners is founded altogether upon Christ, and laid up only and alone in Christ, *viz.* In his person as God and Man, in his perfect Righteousness, in his painful Sufferings in the garden, and upon the cross, in his Resurrection from the dead, in his Ascension into Heaven, and in his Intercession in Heaven, and shall be most fully compleated at the Resurrection of the dead, and the second coming of Christ, when the vile bodies of Saints shall be like the glorious body of Jesus Christ, and so shall ever be with the Lord. Eighthly, I believe that if God of his own free grace and rich mercy had not made the Eternal salvation of some particular persons infallibly certain, by decreeing their saving conversion before time, and blessing of them with it in time, it would have been hazardous whether any sinners should have been saved; for as much as a very great multitude of mankind, yea and many that have seemed to be in a fair way for Salvation, and have mist of it, by the same Reasons every particular person might have mist of it also.—9thly, I believe that for as much as Sinners in general have deserved Damnation, and none of them able to give Divine Justice satisfaction for themselves, the great and glorious God may magnifie his Mercy upon some, and glorifie his Justice upon others, as seemeth good, unto his Infinite Wisdom; see *Rom. 9. 22.* *What if God willing to shew his wrath and make his power known, endured with much Long Suffering the Vessels of wrath fitted for destruction.* Verse 23. *And that he might make known the Riches of his glory on the Vessels of mercy, which he had afore prepared unto glory:* also see *Rom. 9. 20.* *Nay, but, O man, who art thou that repliest against God?* And let the Pamphleteer consider what he hath done in speaking so reproachfully of the Servants of the Living God, both amongst the Dissenters and the Church of England also, and in drawing such blasphemous Conclusions concerning God, from their Principles.—Fifthly, High and desperate Rayling is in the said Pamphlet: Take notice of page 11. in these words, “Now if a sound & true notion of God be the first and foundation principle of Religion, and consequently of a true Church, then such as have it not, but the “manifest contrary, can be no true Church, because upon a wicked & false foundation, such as I am sure is among the Sectaries; and if such a villanous Body of “people is the best and true Church, that even in their first principles thus bloodily murder their Maker, in his most admirable Attributes of Wisdom, Holiness and “Goodness, I do wonder what kind of people the world is. And then over again he has these words, “What shall we say of such monsters, that murder God their Maker? Shall we join with them as a pious Church?”

Now consider a few Queries upon this bloody matter.

First, What has the poor Wretch forgot, what Work he was about, *viz.* High pleading for the Church of England as the only Church of God in the World, and now strike deadly strokes at her heart through the tender sides of the Dissenters, in a most Abominable abusing both the one and the other about the Eternal Decrees of God, as if their Opinions in those things were an in-let to all the most Abominable Wickedness that is in this World, and a murdering of God our maker to boot! —2dly. What doth the man think that the Church of England will receive such a Child as a true Son, who most boldly affirmeth that

such

such as hold Gods decrees to be unalterable cannot be a true Church of God, but a villanous body of People; when it is well known that the Dissenters, who are *Calvinists*, and the Church of *England*, do very well agree about the Eternal Decrees of God. 3dly. What has the child a mind to call his Mother Whore, as soon as he is born? O what a Monster is this, that after two or three times sucking hath got sharp Teeth, and long Nails, and most unnaturally falls a biting and scratching his Mothers tender Breast! Its well known that the Breast of the Church of *England* doth afford the same good Milk as is among those Dissenters that he doth so highly and bitterly rail against, *viz.* The Doctrine of Gods unalterable Decrees concerning the children of men. — 4thly, What is the man mad in his mind, because the Protestant Dissenters do not believe that the living God is not such a one as he is, who hath altered, changed, and shifted, in his Opinions Principles and Practises about Religion? the Lord rebuke his Soul with that Word, *Psal. 50. vers. 20. Thou thoughtest I was altogether such a one as thy self:* And now let it be soberly considered how the Pamphleteer hath strained himself, in railing against the poor Dissenters, now in the time of their Affliction, even as *Shimei* did rail against poor *David*, *2 Sam. 16. 7. Come out, come out, thou bloody man, and thou man of Belial:* Now mark this mans Words, of the Dissenters, 'A villanous body of People, that in their first and main Principle thus bloodily murder their Maker in his most admirable Attributes, and useth the Words of *Isaiah*, *Cursed be their anger for it was fierce, and their Wrath for it was Cruel, O my Soul come not into their secret; unto their Assembly: mine honour be not thou united,* what shall we say of such Monsters that murder God their maker, shall we join with them as a pious Church? Now these Dissenters that he meaneth are those called *Calvinists*, and what their Principles are, is well known to, and approved of, by the Church of *England*, except it be some particular Clergymen called *Arminians* as also some Dissenters are, who notwithstanding do abhor this Abominable Stupendious Railery, and though they differ in their Opinions about the Decrees of God, yet they have charitable Apprehensions of each other, and a cordial love to each other, each party knowing that there is a Godly care on both sides to maintain a Godly Conversation in themselves, and make sure of Salvation for themselves. — But as for the Pamphleteer who is a shame to himself and others, let him read his Transgression and punishment in *Psal. 50. 19. Thou givest thy mouth to Evil, and thy tongue frameth deceit.* Vers. 20. *Thou sittest and speakest against thy Brother, thou slanderest thine own Mothers Son.* Vers. 21. *These things hast thou done, and I kept silence: thou thoughtest I was altogether such a one as thy self; but I will reprove thee, and set them in Order before thine Eyes.* — Sixthly, Forgery is in the said Pamphlet at an abominable rate, in that the Pamphleteer doth heap up many particulars which he cannot prove, therefore they must be charged upon himself, as matter forged and framed in his own Working Pace, Consider page 12. where he formeth several questions, and Answers according to his own mind; which take as followeth. — 'First, Would they have the Arch-bishops down? *Tes* no doubt. Secondly, Would they have the rest of the Bishops down? *Tes.* Thirdly, Would they have the best Clergy about the City and Subburbs down? *Tes.* Fourthly, Would they have all the Clergy in *England* down? *Tes.* Fifthly, Would they have all the Ecclesiastical Revenues, *viz.* The Unlawful Maintenance by Tythes, down? *Tes.* Sixthly, Would they have all the Schools of Learning down? *Tes,* because the Language of the Beast that opposes the Spirits Teachings, set forth by *Samuel* How, comes from thence. Seventhly, Would they have the Laws for maintaining of the poor down? *Tes.* From which particulars consider these things. First consider how like a Child the pamphleteer doth behave himself, who not being able to throw sticks at a live Cock, makes a paper Cock, and then taketh great pains

to throw it down. Secondly, Consider how hard he is put to it to make up the number of seven foolish Questions, in making two about the Bishops, and two about the Clergy. Thirdly, Consider his base design, to render and Represent the Dissenters Obnoxious and Odious to the Bishops and Clergy, and to stir up hatred and rage in them, against the poor Dissenters, who are already under sufferings in this City, and many parts of England; and hereby he hath plainly discovered, that he is for the same thing, that he saith the Adversaries have been long labouring about, (see Page 2.) viz. to divide the Protestants, and to put the Protestant Clergy upon persecuting the Dissenters, and it is hereby evident, rather than there shall be any empty space in Persecution, what is wanting by the Old Adversaries he will set his helping hand to supply by doing farther mischief in stirring up the Clergy against the poor Dissenters, and so much more divide those that should be in greater Unity, because they are agreed in the highest things of Christianity, and all in the same danger of the Old Enemy of Protestants, viz. Rome; and thus the Pamphleteer is guilty of those Evils mentioned in *Prov. 6. 16. These six things the Lord hateth, yea seven are an Abomination to him, Vers. 17. A proud look, a lying tongue, and hands that shed innocent blood, Vers. 18. An Heart that deviseth Wicked imaginations, feet that be swift running to Mischief, a false Witness that speaketh lies, and him that soweth discord among Brethren.*—Fourthly, Consider whether the Pamphleteer hath any just cause to Write and Print thus of the Dissenters in general, and therefore I will take a brief Notice of his particulars: First Concerning Arch-bishops, and Bishops: though the Dissenters cannot account them to be such Bishops as were in the primitive Church, because they cannot find any mention of Arch-bishops or Lord bishops in the new Testament, yet for as much as it pleases the King, and is agreeable to the Constitution of the Government, the Dissenters are very well contented to live under such Government in all peaceable manner, and give that Reverence and Respect to them as becometh Christianity and Humanity, and then I think the Bishops have no cause to complain of the Dissenters, as being any abusers of them; and for my own part I am apt to think that if the Kingdom had not them, there might be worse in their Room.—Secondly, Concerning the English Clergy, and their Maintenance it is well known, that the Dissenters in City and Country have a venerable esteem of such as are known to be men of good Learning, good Natural Parts, good Preachers, and especially men of Spiritual Goodness, viz. Men of Godly Conversations: as for their Maintenance, both in City and Country, it is cheerfully paid, not as an Act of force, but as their Right by Law, as other things are the Right of other men by the same Law; and it is but a few Dissenters that must be excepted in this matter, compared with the whole body of Dissenters throughout the Kingdom: and they are deemed by their friends to be more scrupulous than they need or ought to be; and besides it is well known that those Parish Ministers who are obliging to their Parishioners, do not onely Receive their Due by Law, from the Dissenters, but do also partake of their love.—Fourthly, As concerning the Schooles of Learning in both Universities, it is well known that Learning was highly encouraged, and Sobriety was well maintained in those times wherein such as are now Dissenters were concerned both as Heads and Scholars in those Noble Schools; and the Dissenters do now rejoice in the maintaining of Learning in both Universities, and in other good Schools, of the Kingdom; and yet Dissenters have good cause to believe, that though humane Learning is a very good thing, and although men may arrive to high degrees in it, yet they may be very ignorant of Divine Mysteries, which is indeed the Teachings of the Spirit of God; it was not for want of humane Learning that *Nicodemus a Ruler and Master in Israel did not understand the new and Spiritual birth, when he said, How can a man be born when he is Old? Can he enter the second time into his Mother's Womb, and be born again?* John 3. 4. Neither was it for want of humane Learning that the Greeks did count the Preaching of Salvation by a Crucified Christ, Foolishness, 1 Cor. 1. 23. Nor is it for want of humane Learning that the Jesuits and other great Scholars brought up in the Popish Schools do not turn Protestants: and it is barely done of the Pamphleteer, to reflect upon Mr. Samuel How, who hath been in his Grave a great number of years, who though he was but a mean man in the world, he deserved great honour, as a man of good natural parts, and an able Preacher of Gods Word, a gracious Soul, and a man of holy life and Conversation.—5thly, Concerning the Laws for maintenance of the poor in the several Parishes of England, of which the Pamphleteer saith the Dissenters would fain have them down also, this seems as if he would stir up a Spirit of Rage in the Poor against the Dissenters, to fall about their Ears, as being the worst of the Poor's enemies, but blessed be God it is well known throughout this Kingdom, that the Dissenters do most cheerfully pay the Parish Taxes for the supply of the Poor, and rejoice that there is such a provision made for them, besides being Charitable to them other ways.

Thus have I briefly replied unto this part of the mans forgery, in Charging the poor Dissenters in general with things of which they are not guilty. But hearken Brethren, here is a very large empty space, and seeing Nature abhors a vacuum, consider what provision the Pamphleteer has made to fill up again in the room of those things before Rehearsed.—First you shall in the room of the two Arch-bishops, (viz. Canterbury, and York,) have a Tinker, and a Taylor, men of great confidence and long standing.—2dly, For the four great Bishopricks of London, Winchester, Eli, and Durham, you shall have a Water man, a Shoemaker, a Coffeeman and a Hat-dresser; and for the other Bishops and the Clergy about the City and Suburbs of London, you shall have men of an inferior rank. And then the poor desperate Wretch contrives how this may be made known to France, Germany and the Low Countries; and all these things he chargeth upon the Dissenters, (page 13) as their contrivance, to make such an alteration in the Government. And now I will most humbly and modestly reply, and therein solemnly appeal to all the Church-men of England, of what degree soever, who have any considerable knowledge of, and acquaintance with the Dissenters, and their Principles, that the aforesaid Charge is most notoriously and abominably false, for as much as it is well known throughout the Kingdom, that such persons as are before mentioned are not at all desirous of such things, it being quite contrary to their known and professed Principles to have such Ecclesiastical Dignities conferred upon them; and yet they are such friends to the present Government, as it is Established by Law, that they can freely when ever His Majesty shall have occasion, venture their lives to defend his Person and Crown, to defend Arch-bishops & the rest of the Bishops, to defend all the Clergy & the Church of England, against the Pope and all his Cardinals, against the Jesuits and all the Popish Party, they being Enemies to the King and whole Kingdom, as it is a Protestant Kingdom; and though the Dissenters may differ from the Church

in some things from one another, yet the Church of England and the Dissenters of the Kingdom, & I also who am not ashamed to own myself such a Loyal Subject to King, such a faithful

city, according to 1 Tim. 4. 1. let the Pamphleteer lay to heart those words, *Plam 32. verse 3. Thou lovest evil more than good, and lying more than to speak righteousness*: *verse 4. Thou lovest all devouring words, O thou deceitful Tongue! O Abominable and Stupendous Forger!*

Secondly, Hypocrisy is plainly demonstrated in the said Pamphlet: A brief account take as followeth in several particulars: First, In the Pamphleteer pretending to find fault with Persecutions in page 2. and yet reckoneth it with other good things, as a means to bring Dissenters to Church (see page 1.) 2dly, In his pretending to plead highly for the Church of England all along in his Pamphlet, as being the only Church, and the Clergy the only men in the whole world for Christianity, and yet doth basely insinuate a Confedracie between them and the Papists, as being influenced by the Papists to Persecute the Dissenters (see page 2.) 3dly, In that he doth basely reflect upon the Dissenters for Erecting so many new Meeting-places, when it is well known, that he would have been heartily glad to have had one himself, so as to have been set as Chief Preacher and Governour over some Separate Congregation: either a new or old Meeting-place, would have served to stop his mouth with a good maintenance; but missing of his expectation, he is so fallen into venation, that he doth not care what he foameth out against the poor Dissenters (page 12.) 4thly, In that he chargeth the Dissenters with the total neglect of that great Moral Duty to pay unto God the tenth of their Increase: Now that the tenth of Increase was once payable to God by reason of a Precept in the *Old Testament*, I grant, but how it will be proved a moral duty flowing from a Moral Law written in all mens hearts, I do not understand; but here is the manifest hypocrisy, that he chargeth that upon others, when himself will have a very hard task to prove that he hath made it his own duty in the performance of it: consider Mat. 7. 5. *Thou Hypocrite, first cast out the Beam out of thine own Eye, then shalt thou be clearly to cast out the Mote out of thy Brothers Eye* and yet it is well known that the Dissenters do make Conscience to serve God with their Substance.—5thly, In that he concludes (page 14.) that if the Dissenters are not the True Church, nor the Church of England the True Church, then it must be the Church of Rome; and doth not at all deny the Church of Rome to be the True Church, as he hath decayed the Dissenters. Still, His Hypocrisy will further appear (page 14.) in that he speaks both favourably and lovingly of the Church of Rome in these very words, *Though, Sir, I do love the People of the Romish Communion well*—but harkens Brethren, what a double faced man is this, yet, what a double hearted man is this? as doth appear by his double tongue, in pleading so highly for the Church of England, and at last to say, *If the Dissenters are not the Church of England for the true Church, then the Church of Rome must, w else where shall we find it*—plain Hypocrisy doth further appear, in that he saith *The he longeth that Church best, yet he is loath it should be named the true Church, because it may be inconvenient upon divers occasions* and then he reckoneth up some political considerations respecting outward damages, viz. Then we shall be in danger of a Popish Parliament, then all our best Ministers will be turned out of the best Benefices, the *Writ de Heretico Combustione* will be restored, so thereby the best Defenders of our Religion against Popery, be forced to pledge *Philipps Fidelitatem* & *Lanther* in a warm Cap of Smithfield Flame, then all our married Clergy must be married to their Wives Whore, their Children Bastards, then our Nobles and Gentry will lose a great part of their Estates, which was formerly Church Lands, then will London much abate in its Trade and Grandeur, then all our Protestant Merchants will be put to flight into other Countries to live their own and the lives of their beloved Ladies then England will be swallowed by a red Coat Army; besides many do loose Popery coates in, there will be yet many more places set on fire to the prejudice of the whole Kingdom; and amongst all these things he doth not forget to speak highly in behalf of the Common-Prayer-Book saying, *Then our good Book of Common-Prayer will be restored, which I think no devils can make a better Book*. Brethren here is not one word to bewail the loss of the Holy Bible, in which there is no such thing as a contrary to Gods Holy Will, and our Holy Duties; not a word to bewail the loss of the most powerful Arguments upon the account of their being Instruments in the hand of God to Convert poor souls, he only bewails a civil, unwillingness that the best Ministers should be turned out of the best Benefices; and not a word to bewail the loss of the holy Sacrament and to have instead thereof that abominable Idol called the Sacrament of the Altar. Harkens Brethren yet further notwithstanding, the Pamphleteer doth know all these matters that may extend the faithful Protestants, yet he has the confidence to say *in behalf of the Romish Communion* and doth not say, he cannot in conscience own them to be a true Church at all, but he is loath it should be accounted a true Church in England; and that only because it is inconvenient; and thus not deny those of the Romish Communion to be a true Church at Rome, and in other Countries; and he hath left himself an empty space to be filled up with Conformity unto those of the Romish Communion, when he shall find a Convenience. O Abominable Hypocrisy in the Pamphleteer, to undertake the Cause of the Church of England against the Protestant Dissenters, and at last speak faintly of Rome, speak favourably of Rome, speak lovingly of the Church of Rome, yet faith he loath that Party well, even that Church who is the implacable enemy of the poor Church of England, and longeth to put out this Eyes, and pluck out the Heart, and Cut off the Head of the Protestant Church of England, as hath been made evident by the late Damnable Popish Plot. Therefore let all true Protestants be at peace one with another, and be in love one to another, and joya hand and heart and hand together against this bloody Enemy, that has stained many Countries with Protestant Blood. And let all sorts of Protestants beware of a False Brother, and let the Church of England beware of a False CHILD.

Prov. 27. 8. As a Bird that wandereth from her Nest, so is a man that wandereth from his place.

FINIS.